

# MANDELA FREE!

## nyx Informer

another voice on campus

Northeastern University

March, 1990

Raymond Singleton  
Onyx Staff

Nelson Rolihlahla Mandela was imprisoned for 27 years for high treason.

His last words before imprisonment were, "I have cherished the ideal of a democratic and free society in which all persons live in harmony with equal opportunities... it is an ideal for which I am prepared to die."

Instead of the mandatory death sentence Mandela was sentenced to life in prison. For those 27 years, Mandela has been the inspiration of most anti-Apartheid activists in the world.

In the ghettos of Alexandra, Soweto and Johannes-

burg the oppressed chant his name. American, Caribbean and African artists create and dedicate in Mandela's name to demonstrate their opposition to the South African Apartheid system.

Mandela is the living symbol of a people's struggle, and the spirit of their courage. Nelson Mandela is free.

In 1961, Mandela launched a campaign to overthrow the white minority government. Disguised as a chauffeur driving a jaguar, he was captured by police while he was delivering organizational documents.

On October 9, 1963 he and other opposers of the

South African government went to trial for charges of high treason, communist association and sabotage. Mandela was an apprentice lawyer and was appointed spokesman for the group during trial. He and his colleagues faced the death penalty in a country where the minority rule and the majority lack suffrage and civil rights.

On February 11, 1990 Mandela was freed from

### Nelson Mandela set free after 27 years as S. African political prisoner

jail. On the day of his release, the killing of Black citizens by police persisted. As poverty stricken citizens looted stores and cops shot them without warning, 71-year-old Black nationalist leader called for democracy instead of the one-sided policies in South Africa's political and economic system.

Mandela spoke from a podium via live telecast. Authority persisted in his

voice. Although jailed for more than a quarter of century, he never doubted he was the leader of an entire movement.

Mandela's call for action initiated new hope and life into a movement that was drawing the last straws of hope. Their fighting efforts were not changing laws or accomplishing anything, except less tolerance from the dominators. His angered call for action sparked a jubilant applause and chants of passion to struggle on and live. He asked that his people continue the struggle, but to do so in a positive manner, so that no more harm would come to them. He called for

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# editorial

## Thumbs up for Curry; commitment still stands

Although President John Curry made no effort to publicize the university's renewed anti-Apartheid stand, his recent letter to Nelson Mandela deserves thumbs up.

On behalf of the Board of Trustees, Curry expressed sympathy for the now-free African National Conference leader Nelson Mandela. He emphasized commitment to the struggle as a means of opposition to the racist, white, South African regime.

Curry invited Mandela to a celebration at Northeastern University at the African National Congress' earliest convenience.

Curry also wrote a letter to George Bush, as well complimenting him on Bush's policies of continued sanctions against South Africa.

As president of the largest private university in the country, Curry's efforts are commendable. This may be an indication of his continuing interest in South African politics.

Curry believes, based on his letter, that sanctions against government Apartheid institution was a catalyst for the ANC leaders release.

Northeastern claims divestment. The Board of Trustees voted May 28, 1988 to remove stockholdings from companies who invest in South Africa. Whether these companies have divested remains questionable.



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The views expressed in "Letters" and "Speaking Out" are those of the author and not necessarily those of the administration of Northeastern University or the Onyx Informer Editorial Board.

## Mandela

(Continued from page 1)

longevity of sanctions and for divestment as long as Apartheid exists.

Mandela's audience awaited his arrival

throughout the day. Mandela's speech was approximately one half-hour long, frequently interrupted by applause and outbursts.

Mandela's release demonstrates a sense of co-operation by the South African government to ease racial tensions and

Apartheid. However, as always, change will be gradual.

His speech praised anti-Apartheid groups and asked that they continue to fight. In all his praise, he included F. W. de Klerk who received minimal applause from the crowd.

## Beware of Whom?

Beware, my boy, of the A-N-C.  
They're out to destroy both you and me.  
They're Communists, I tell you, son.  
They enforce their will with the point of a gun.

Communists, you tell me, sir.  
They must be evil, that's for sure.  
They must be if they rule with gunboats;  
They can't be good if they prohibit votes.

That's right, my boy. You understand.  
You're quite perceptive, almost a man.  
Those Commies are ungodly and unpure.  
They don't even pretend to believe God's Word.

What terrible people they must be!  
Those Communists in the A-N-C.  
Don't they know there's a God above  
Whose words teaches equality, justice and love?

Yes, my son, you know the truth.  
You have faith in God; you need no proof.  
But those Commies live a great big lie.  
They'll jail us all or cause us to die.

You say they're violent, evil, bad?  
And they'd like to see their opponents dead?  
And what dastardly men who'll throw us in jail!  
Arrest us, detain us without trial or bail.

That's precisely what they intend to do;  
They hate most people: Christian or Jew.  
They'll beat you, starve you, hang you from a tree;  
Those Communists in the A-N-C.

Well, sir, you've made it very clear  
Those Communists are folks to fear.  
They don't preach love; they preach the gun.  
They won't give us fair elections in which to run.  
Those Communists, they beat and kill.  
They arrest and detain to enforce their will.  
You say they exploit the A-N-C,  
When they really plan to hang us from a tree.

But tell me, sir, it this is true,  
Then how can I give support to you?  
Everything that I just heard you say  
Is practiced by Pretoria every day.  
Blaming "the Commies" will no longer work  
Because you've just described Botha and de Klerk.

So get out of my way, your day is through.  
I'll no longer let myself be tricked by you.  
Step aside, make room for me.  
"Cause here I come with the A-N-C."

Speak Out and be heard-  
Submit to the Onyx  
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# speaking out

## Are times changing for Black America?

Think back to many of our ancestors who were enslaved and hunted victims of a cruel system. Well, it's 1990 and we have an analogy that makes us think we're in 1790. Donald Trump has put an \$85,000 bond over the heads of the African-American community. This is for any nigger believed to have committed a crime against a white.

On May 1, 1989, Donald Trump paid \$85,000 to put a full-page ad in the *New York Times*, *New York Post*, *The Daily News* and *New York Newsday*, vehemently expressing the need for the death penalty. This was two weeks after the rape and beating of a white-female Wall Street Banker jogging through Central Park; the alleged criminals were Black and Hispanic male youths. This was expressed as being the most terrible crime to ever hit

New York.

I refuse to become victim of his form of genocide. It is this type of non-judicial trial and rendering of a verdict that causes the victimization of the African-American community.

During the height of the Central Park story, a Black woman was raped and thrown off a building and was pronounced instantly dead. Where was Donald Trump or anyone else's ads expressing anger at their deaths?

Parallel to the Central Park incident lies the most nationally publicized crime since, was the Carol Stuart murder. Remember the night of October 23, 1989 when she was allegedly killed by Willie Bennett. We all know that her husband, Charles did it....After he pathetically committed suicide on January 4, 1989.

But for the two weeks prior to that our brothers were stopped and searched randomly on the streets. Our sisters were emotionally molested as the police demanded to know the whereabouts of their husbands, brothers and sons.

Why is it that Carol Stuart's marriage was virginal and the Central Park jogger's life sacred? I am a Black woman who doesn't want her life to be considered of less worth than that of a white woman. I am a sister who is frustrated by the fact that society is petrified by all of my brothers. My brothers, misconceived to be on a barbaric, psychopathic, erotic mission for white women. This is a continuous myth perpetuated by the white male only to hide his own inferiorities and jealousies of the Black man.

I am tired of the

euphemisms used to describe the white criminal and the racist labels used to describe the Black criminal. Willie Bennett was the dumb, cop-killing, animalistic Black man. The nine youths involved in the Central Park Rape were a wolf-pack going "wilding." But Charles Stuart was the white sociopath, who under the pressures of life was forced to be the type of man he was and the type of man people could sympathize with.

I'm tired of the politicians. The media and the law enforcers calling us animals. Donald Trump said, "Keep us safe from those who would prey on innocent lives to fulfill some distorted inner needs." On February 13, 1990 Emily Rooney, the News Director of WCVB-TV Channel 5 in Boston said "Those kind of things happen in those

kind of neighborhoods," in reference to the Stuart Murder. On April 28, 1989 *The New York Times* quoted a man saying, "There seems to be a lack of values instilled in Black kids. There doesn't seem to be any moral responsibility in the Black community."

This has gotten out of hand! And the game plan is this...We must reorganize ourselves---Bring back

confidence and redefine our goals. We can't simply acknowledge every preconceived notion handed to us and apologize with candlelight vigils.

Rona Achane is a senior majoring in communications and minoring in journalism. This piece is an edited version of her first-place 1990 Oratory Competition speech.

### Black vs. white

#### Northern Africa; who are true descendants?

On the 1990-91 Northeastern University Financial Aid Form a reference is made to the peoples of North Africa as white. This is obviously an attempt to steal the history of North Africa from the Black African people, the true authors of civilization.

When speaking on the topic of North Africa we must always remain cognizant of the fact that we are dealing with the crux of civilization from whence all others spread. Therefore, we must also be aware that ethnic jealousies are bound to arise, as in the case with the Northeastern University Financial Aid Form.

Due to the fact that North African Civilization was advanced, at a time when in Europe they were still in dispute as to whether the world was round, we can conclude that the culture of North Africa was the envy of all who knew its grandeur. The issue of envy was the case in the past and is still the case today.

The Blackness of the Nubians of North Africa has been documented since the dawn of civilization. For example Herodotus, a man known as the Greek "father of history" described the inhabitants of North Africa as being "burnt skinned, woolly haired, flat

THE U.S. OFFICE OF CIVIL RIGHTS REQUESTS THAT SCHOOLS REPORT ENROLLMENT BY SELECTED MINORITY GROUPS. THIS IS TO DETERMINE COMPLIANCE WITH THE CIVIL RIGHTS ACT OF 1964 AND THE CONTINUED ELIGIBILITY OF NORTHEASTERN FOR FEDERAL FUNDS, SUCH AS STUDENT FINANCIAL AID.

#### CODE APPROPRIATE BOXES BELOW

AMERICAN INDIAN OR ALASKAN NATIVE \_\_\_\_\_ 0  
BLACK (NOT OF HISPANIC ORIGIN) \_\_\_\_\_ 0  
ASIAN OR PACIFIC ISLANDER \_\_\_\_\_ 0  
HISPANIC \_\_\_\_\_ 0  
OTHER MINORITIES - NOT COVERED EXPRESSLY BY SPECIFIC CATEGORIES, AND FOREIGN NATIONALS WITHOUT PERMANENT VISAS \_\_\_\_\_ 0  
WHITE - (NOT OF HISPANIC ORIGIN) INCLUDES ALL PERSONS HAVING ORIGINS IN ANY OF THE ORIGINAL PEOPLES OF EUROPE, NORTH AFRICA, MIDDLE EAST OR THE INDIAN SUB-CONTINENT \_\_\_\_\_ 0

The above appears on the 1990-91 Northeastern University Financial Aid Form. Your comments are welcome.

nosed and thick lipped." This is a European Historian who also bore witness to the Nubian features of the peoples of North Africa.

These facts can also be reinforced through the names of the lands and countries in the area of North Africa. This is possible through the mother tongue of Arabic and many of its dialects such as Hebrew and Swahili. For example the Swahili word for black is "aswad." This word "aswad" is from the same root as the word Sudan. You can hear it "swad-Sudan," same word meaning black. Arab, has a dual meaning.

"Ah" from Allah meaning "life" and "Rab" from "Rabbi" or "Raboni" meaning "lord." The second meaning is from the Hebrew word "l'abri" meaning to crossover which is what the word Hebrew means. This is in reference to the Black people of Asia who crossed the Red Sea into Africa. As Saudi Arabia means "Blacks who crossed over" as well as "Black Life Lords." So as you can see the etymological basis of many of the words from our Arabic mother-tongue as well as its dialects bears witness to the blackness of the Nubians of North Africa.

So therefore we must realize that the usurpation of knowledge has been a major preoccupation of the European since his realization that he is not the author of civilization and takes pity on his dilemma, as we destroy his lies.

Ian LeFranc is a senior majoring in pre-law

### Black Sociology Professor to write on urban issues in the Onyx

Michael Plummer is a doctoral candidate in sociology in the program in Social Economy and Social Justice at Boston College. He currently holds masters degrees in education (Harvard University) and management of human services with specialization in children, youth and family services (Heller School, Brandeis University).

In the past year, pursuant to the doctoral de-

gree, he has written major papers on the history and current problems of the Boston public school system, social policy and the criminal justice system as they relate to female offenders and ex-offenders, and Dream Merchants, Inc., a grassroots community-based nonprofit organization which established a halfway house and shelter for the homeless in Richmond, Virginia in 1982.

These papers are

presently unpublished; his article "Innovative Teaching and Community Conflict: The Boston School Desegregation Crisis" describing his experiences teaching in the Boston public school system from 1974 to 1976 appears in the Fall, 1989 edition of *The Social Report*, published by the Department of Sociology at Boston College.

In addition to long standing interests in schooling, criminal justice, the social effects of poverty, and the situation of racial and eth-

nic minorities in societies, he has a strong interest in the history and development of both classical and contemporary sociological theory. He is listed in both

the 1988 and 1989 editions of *Who's Who Among Black Americans*. He is currently a visiting lecturer in the

Department of Sociology and Anthropology of Northeastern University.

Expect to see Prof. Plummer's in-depth monthly column in the *Onyx Informer*.

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# Black History month in



This scene is indicative of the numerous Black History Month events that took place at Northeastern University in February. Dean Keith

Motley, Keith Jr, Delicia Arnold, Meredith Johnson and Robin Saunders focus all eyes on the speaker.

photo by Anissa Andrews



The Dean Roland E. Latham Oratory Competition was held in the Ell Center Ballroom on Feb. 20. Top prizes were won by Henry Vinas and Rona Achane. Contestants pictured: Ian LeFranc,

Mslunson Delly, Daphne Richardson, Bintell Powell, Byron P. Hurt, Rona Achane and Frank Armstrong as they anxiously await their turn.

photo by Mark Blader





photo by Anissa Andrews



"Night at The Apollo" (above) Freshmen Shannon Tubbs and Frank Armstrong present a fashion and talent show extravaganza on Feb. 24. Proceeds went to the African American Institute. Pictured here are models Melvin Arrylo, Garvey McIntosh, Lorenzo Thompson and Antonio Arrendel.

Jungle Brothers Mike "G" and Africa (right) perform their hit song "I'll House You" to Northeastern students, faculty and special guests on February 23, in the Ell Center Ballroom.



photo by Anissa Andrews

## "Glory" didn't tell whole story

Suhara Hashim  
Onyx Staff

The aim of the 54th Regiment Exhibition, held at the Museum of Afro-American History, is to fill the gap left by the movie "Glory," its curator Marilyn Richardson said.

According to Richardson, the Museum co-sponsored the Jan. 11 premier of the movie with Friends of the Public Garden.

The 54th Regiment was the first Black regiment in the North. Prior to 1863 the Lincoln Administration did not allow Blacks into the Union army. After pressure from white and Black abolitionists, the 54th Regiment was born, led by a young white officer Robert Gould Shaw, who volunteered for its command.

In her praises for "Glory," Richardson pointed out some major omissions from the movie. For instance, the movie does not make any reference to Sergeant William Carney, who played a prominent role in the battle of Fort Wagner, South Carolina in July 1863. Sgt. Carney of New Bedford served the American flag from Confederated captive by wrapping it around his body. Due to his bravery, he became the first African-American to win the Congressional Medal of

Honor.

The movie shows the Black members of the regiment being trained by white officers.

"The 54th Regiment soldiers were not trained by whites, but by Black non-commissioned officers.

"I hope this exhibition will raise consciousness on the mix of facts and fiction," said Richardson.

Richardson, who has been collecting most of the documents displayed at the Museum shows a portrait of Sgt. Carney and the story of his bravery.

Among the displays included, a uniform worn by Col. Robert Gould Shaw, a picture of Frederick Douglass' calling of Black men to join the Union Army and a letter by Douglass' son, Lewis, on his participation in the 54th Regiment's most famous battle at Fort Wagner. The exhibition gives an overview on the life of the 54th Regiment.

The Museum of Afro-American History is located at 46 Joy St. in Boston. This exhibition is held at the African Meeting House at the corner of Smith Street. The exhibition will run through March 1990. The hours are Tues-Friday, 10 a.m. to 4 p.m. Admission is free. For further information call 742-1854.

## NU graduate Vandermeer urges students to get involved

Dell Hamilton  
Onyx Staff

When Northeastern graduate Tony Vandermeer, spoke at Northeastern on Feb. 13, he labelled the audience "20th century slaves."

Vandermeer, the Northeastern Black Students Association's first president, explained that social status and success have become the sole focus of many students, both African-Americans and whites. He said that students are enslaved by an education they are not putting to use. One that is not dedicated to the overall improvement of the society.

He said although there are not tangible chains that bind African-Americans, students must recognize their mental obstacles in order to be completely free.

"Students should transform their talents and

skills back to their communities," said Vandermeer.

As member of the Boycott Committee, Vandermeer's aim is to collectively urbanize the African-American community. The Committee staged a seven-day boycott in January against the *Boston Herald* to protest negative images of African-Americans portrayed by the media.

"Society shouldn't believe pre-designated notions of particular neighborhoods," said Vandermeer, who is currently working on a masters degree in community and economic development at New Hampshire College.

He was invited by the Northeastern Black Association (NBSA) 1990 President Kyle Lewis in celebration of Black History Month.

## Fraternity members present Malcolm X's struggle

Michael A. Burris  
Onyx Staff

The Alpha Phi Alpha Fraternity members presented the documentary "Malcolm X" at the African-American Institute on Feb. 22.

The film is a graphic portrayal of a man with a vision for his people. It showed that true salvation for Blacks lies in securing what they deserve under the law.

Approximately 50 students braved a rainy evening to watch and attempt to understand a man who contributed to change in the struggle of civil rights nearly 30 years ago through speeches and writings that are still controversial today.

Born into a Christian family, who he said encouraged his desire to educate and inform his race of their own self-worth, he condemned the white government of the United States.

As minister in the Islamic faith, he advocated the rights of Blacks. He was not afraid of confrontation. He violently braved the local police forces and the ignorance of the American society.

Preaching separatism, he blamed whites for the prob-

lems of the Black race from the time of slavery until today. He cited that Blacks had no economic control over their lives and that government was responsible for the social conditions of Blacks. He called the American dream "a nightmare."

In order for Blacks to achieve their freedom, they needed to fight "any way they could to achieve those rights," X said.

X became a national symbol to Blacks as a source of pride and a new beginning. But he was also hated and feared by many whites and Blacks as well. Despite this, the young leader spoke boldly of the need to awaken Black consciousness, he felt long asleep, to its reality and its potential.

When asked why he replaced his last name with an "X," he replied "the X is a replacement for the slave

name given by slave owners. It represents a name I do not know."

After returning from Mecca in 1964, X saw and understood the dedication of white Muslims. He was so impressed that he wrote to his brothers in the United States "the sincerity of white Muslims in their religious devotion was quite revealing."

X later changed his views slightly to accept the possibility that Blacks and others could reach high levels of understanding in dealing with complex human problems.

He recognized that "freedom was something you have to do for yourself," while acknowledging that it could mean his own death in the process.

While making a speech at a New York City hotel, on Feb. 7, 1965, he was shot 8 to 9 times and died later that day.

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## Lamming

(Continued from page 8)

Washington because he wanted to learn how he could set up something along the line," Lamming said.

Lamming said the problems Garvey faced in Jamaica still exist in the Black world today.

"Those colonies who continue to be owned and controlled by a very tight, small and non-white minority, are still facing similar problems," said Lamming.

He mentioned the wide economic gap that exists between the different classes in Barbados today, where about 98 percent of the population is Black. However, the less than one percent of the white population controls the entire economic structure. The argument whether or not Barbados is owned by a majority of the population still continues, Lamming said.

The question of inequality continues because of the law of nature, Lamming explained.

"Whatever group of people controls the means of production, [that same group] also controls mental and intellectual [means]," he said.

Lamming said the problem of unequal distribution is still unsolved because the society is not-held together by individuals, but by the institution who owns the society. If the majority of the population was not the

creators of the institution, they would be under the control of whoever creates the institution.

Lamming felt that unity is one way to improve this depressing situation.

"Unity is not given. It has to be worked at and it has to be achieved and earned," the Caribbean native said. "It is not given, not because you belong to the same race nor because you've been going through the same humiliation," he stressed.

To create unity, he believed Black people should be aware of the problems amongst themselves first. One of the main concerns when visiting the U.S., Lamming said, is the mutual ignorance in Black society towards each other.

"Black people have little knowledge about African History; they don't really have that much time to learn about it," he said.

Lamming was born in the Carrington Village on the Caribbean island Barbados on June 8, 1927. He is the author of six novels among them, *The Castle of My Skin* was written shortly after his arrival in England and was published in 1950. He is also a journalist and scholar. He was a recipient of the Guggenheim Award and several other literary awards. His articles were published in numerous publications, including the Caribbean Quarterly. Since then he has been traveling throughout the Caribbean and other developing countries.

## Black society is molded by white's propaganda

Dell Hamilton  
Onyx Staff

"A people without a vision will surely perish", said Industrial Engineer Richard Harris, a 1989 Northeastern University graduate who concluded Black History Month at the African American Institute on Feb. 28.

Harris said he appreciated the experiences and opportunities he received at Northeastern.

"Black society is programmed by different informational sources like education, television, and radio. But blacks still believe fallacies which are promoted by [white] society.

"The American government is based on five principles: politics, philosophy, psychology, penal system, and polytheism. These principles, he said, are used to control and exploit the masses."

Explaining his dissatisfaction with the term "African-American," Harris said however well-intentioned it is, the term excludes other Nubian races who are not American. He said the term was a "divide and conquer" strategy.

"Blacks should not only discuss issues that affect African-Americans, but they should also examine issues on a global level," he explained.



photo by Anissa Andrews

Richard Harris concludes Black History Month.

Keith Motley, director of the African-American Institute, made the closing remarks and reflected on Harris' growth from adolescence to adulthood.

Motley expressed his dislike for Black History Month and African-American Institute's future goal of making Black history more than just a month, but an ongoing event.

Motley also commented

on the *Northeastern News* recent story on Reebok's alleged business dealings in South Africa and Namibia. Motley explained that the story was written because the real issue was the dissatisfaction with the 1990 Commencement choice Paul Fireman, the chief executive officer of the Canton-based company. The story was retracted and Reebok's reputation cleared.

## DEAN'S HONOR ROLL SCHOLARS

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Dwayne Collier  
Corey Crews  
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## Price's musical legacy rekindled at Institute

Fiona Mambu  
Onyx Staff

Rae L. Brown recalled the life and times of Symphonic Composer Florence B. Price in a lecture entitled "Composer at the Crossroads" at the African-American Institute on Feb. 16.

Price was educated in the Black public school of Little Rock and graduated in 1902. Even though she was educated in a segregated school, Price was fortunate to have been taught by Charlotte Stephens, one of the most remarkable elementary school teachers in the Little Rock's history, Brown said.

Price's mother introduced her to composition at the age of four. Later, Price sold her first composition to a publisher when she was 11 in 1899.

In 1903, she was accepted at the New England School of Conservatory, where her

teachers included Chadwick, Converse and Benjamin Cutter. She graduated in 1906 with an artist's diploma in organ and teacher's diploma in piano.

A year later, she began teaching at Shorter College, North Little Rock, Ark. After three years at Shorter College, she left to become the head of the music department at Clark University in Atlanta, Ga. Clark University considered itself privileged to have Price as a faculty, Brown said. The composer was one of a few Black teachers who had enough education to teach at the college level.

In Chicago, Price entered a period of compositional creativity and studied under Leo Sowerby, Carl Busch, and others. She achieved her first major success in 1932 by winning first prize in the Wana-maker Competition for her

Symphony in E minor and several other prizes. She became known as the first Black woman to write symphonies.

Her first success led to a performance of the symphony by the Chicago Symphony Orchestra and other performances throughout the United States and Europe.

"In her music, she combined elements of her Negro heritage with traditional Western European forms and a distinctive individual voice to produce a wide variety of works," Brown said.

One of her most powerful works and was hailed by the *Chicago Daily News* as one of the greatest successes ever won by an American musician, Brown said.

Price died in Chicago on June 9, 1953. Well known for her songs, she has been credited with elevating the Negro folk song to a level comparable to that of art song.

# focus

## Author Lamming discusses Garvey politics at the AAI

Fiona Mambu  
Onyx Staff

George Lamming, well-known Caribbean author and activist, addressed racial segregation and its problems among Black society at the African-American Institute last week.

Lamming focused on Marcus Garvey, founder of the Universal Negro Improvement (UNIA), the African Communities League (ACL) and the Garvey Civil Rights Movement between 1914 and 1939.

In the history of political movement and ideas, Garvey was different from other Black men in society, Lamming said. Although Garvey was regarded as an ultra conservative for his radical ideas, he tried to change the Black world by writing and publishing his feelings and ideas to fight the racial issue instead of creating violence.

"The white world should have been so [moved] by a figure who was so ultra-conservative," Lamming said.

Garvey was born on Aug. 17, 1887 on the island of

Jamaica, British West Indies. Until the age of 14, he grew up in his hometown, St. Ann's Bay.

When he was 18, Garvey started to take interest in public affairs. During his teenage years, he realized there was a racial conflict in the world. A conflict that was extended to other members of his race. This action annoyed him and consequently he was inspired to create sentiment in favor of Black people. That was when he organized the UNIA and the ACL.

His movement, however, was treated with contempt and scorn by a large number of successful Black people who regarded themselves as white. As a result, a movement that aimed at improving the lives of the Negro, came under attack and faced great difficulties.

Apparently, the hardships created a challenge for Garvey, he decided to come to the United States to expand his civil rights movement. He was greatly inspired by Booker T. Washington.

"Garvey wanted to meet

(Continued on page 7)



Two of the The Jungle Brothers, Africa and Mike "G", spoke and performed for a large audience of Northeastern students Feb. 23 in the Ell Center Ballroom stressing the importance of school and denouncing gang violence. The event was sponsored by Northeastern Black Student Association with proceeds going toward their volunteer program.

# calendar

### African-American Studies Club

Meetings held Tuesdays  
6:30 p.m.  
Room 132 Nightingale Hall

### Handicapped

Services Office has support group meetings in Room 351 Ell Center on Wednesdays from 10:30 a.m. to 1 p.m.

### Caribbean Student Club Meeting

Meetings held Wednesdays  
6:30 p.m.  
349 Ell Center

### Northeastern Black Students Association

Meetings held Wednesdays  
6:30 p.m.  
in the Cabral Center

**The Fenway Project** is looking for volunteers. Call 437-5254 for more info

### Latin-American Student Club Meeting

Meetings held Thursdays  
6 p.m.  
Room 349 Ell Center.

### Black Engineering Student Society

Meetings held Thursdays  
6:30 p.m.  
SGA Senate Chambers  
3rd Floor Ell Center.

### Future Black Lawyer's Society

Meetings held Thursdays  
6:30 p.m.  
Room TBA.

### Nual,

Northeastern's Gay & Lesbian Group  
Meetings held Wednesday  
7 p.m.  
Room 247 Ell Center

### The Cape Verdean Students Organization

Meetings held Thursdays  
Noon  
Room 151 Ell Center

### The Onyx Informer

Meetings held Thursdays  
11:45 a.m.  
Room 442 Ell Center

### The International Student Office will

sponsor "Employment and the Foreign Student," a workshop for Juniors, Seniors, and grad students at 11:45 in Room 355 Ell Center. There is a \$10 fee.

### The African Student Organization

is presenting a film series "The Africans" each week at 5:30 p.m. in Room 346 Ell Center

### Northeastern University Reaching Other Worlds (NUROW)

will travel to Haiti from March 21 thru April 3

### P.R.S.S.A.

Meetings held Mondays  
Noon  
Room 114 Holmes Hall

### African-American Studies presents

"Rethinking the Meaning of Malcolm X"  
Monday March 5 at the African American Institute, Cahal Center x 3148

### Latin American Student organization

presents Ida Nevarez regarding English only laws. March 6, 6-8 p.m. in the Ell Center Ballroom

### Delta Sigma Theta Sorority presents

"Night of the Arts" March 16, 7-11 p.m. in the Ell Center cafeteria. \$10 at the door; advance tickets \$5 w/student I.D., \$7 adults.

### The Women's Center proudly presents Women's Week:

Monday March 5: Lieutenant Governor Evelyn Murphy  
March 5 at 6 p.m. in the Ell Center Ballroom

Tuesday March 6:  
Comedy Night. 7 p.m. in Club Ell

Wednesday March 7:  
Movie Night; "The Accused"  
6 p.m. in 266 Ell Center.  
Panel Discussion

Thursday March 8:  
"Women Making a Difference" Chelsea District Court: Kate Gardener, Representative, Rainbow Lobby Boston Chapter National Organization of Women: Betty Richardson, Oxfam America, 6 p.m. in 356 Ell Center

Friday March 9:  
Celebration Tea Party, 2 p.m. in 266 Ell Center

To have your organization's meetings or events listed in the *Onyx Informer* Calendar, drop by Room 442 EC.

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